

UNITY

Freedom, Fellowship and
Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

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Editorial

*There is a power to bless
In hill-side loneliness,
In tarns and dreary places;
A virtue in the brook,
A freshness in the look
Of mountains' joyless faces.*

F. W. Faber.

By a blunder in the make-up the program of the Religious Congress to be held at Erie, mentioned in an editorial note last week, did not appear. It will be found this week in the "Notes from the Field" column.

THE Secretary of the Liberal Religious Congress has received several subscription fees for annual memberships, one life membership, and other contributions. Owing to his absence from the office it is not convenient to compile the same at present. All moneys received will be duly acknowledged in the columns of the *Reform Advocate* and *UNITY* after the first of September. Let there be a goodly list on hand by that time. One dollar makes annual membership; \$25 life membership. These pledges of fellowship secure all rights of membership except voting, which is, as it should be, purely a representative prerogative.

We join heartily in the general gratulation with which the American public has greeted the announcement of Mgr. Satolli's warm support of Bishop Watterson's decision that in his diocese (Columbus, O.) absolution should not be granted to liquor-dealers who violated the law as to closing, selling to minors or intoxicated persons, etc., and that

Catholic societies having saloon-keepers as officers would be suspended until the officers were removed, and that no new society would be approved to which those engaged in the manufacture or sale of intoxicating liquors were eligible. If the Roman Catholic church shall earnestly attack the drink evil, it will not long be a power in the land.

A CORRESPONDENT strikes off a happy phrase, when he says "A working prayer stands a better chance for an answer than a wordy prayer." The antithesis is apt, but it is in danger of a strained interpretation. *Words* oftentimes are the pioneers of *works*. The one helps the other and it is untrue to philosophy and experience to force an antagonism. The same correspondent helps along his thought with this felicitous quatrain, which is a word-prayer notwithstanding his distrust of words. This word-prayer did and will help the *working-prayer*:

Just as the rose without one thought of creed
Emits its fragrance to the desert air,
So let my soul from every dogma freed
Give of its best in loving, *working-prayer*!

W. D. HASTINGS, of Carthage, Mo., voices the feeling expressed in a large number of letters received by the editor, and we pass it along, hoping that it may carry a thrill of inspiration and fellowship to many readers, who, like the editor, are waiting under the trees for the tides to come in. When work-time begins again, we shall have something to work for.

I have just finished reading every word of the First American Congress of Liberal Religions. To say that I am delighted with it very faintly expresses my feelings. It is adapted to the true normal condition of the soul of man. It is actually bringing into this mortal being the music of the divine spheres. Why, I feel like going to preaching myself on that platform; but I am now about seventy-four, with failing mind and body, so must wait for the work of my next incarnation.

Diversity of opinion and unity of heart has been the religious battle-cry of my life. I was born to the tilt of free thought and speech, but at the same time into such a profound love of my fellows that I would not for the world embarrass by any word of mine the freedom of their action. I abhor everything that disturbs the spiritual freedom of man. The world is looking forward.

THE striking record of the Elmira Reformatory for men in New York, which shows that eighty per cent. of those discharged from it have never again been convicted of crime, calls attention to the importance of reformatory as distinguished from punitive systems of treatment. States like New York, Massachusetts, Pennsylvania, Ohio and Minnesota are already distinguished for the care they take of their criminals, their delinquents and defectives; and Indiana will soon

be on a par with these other states, judging from the last annual report of the board of state charities. More and more stress is being laid upon the thought that law is primarily for the protection and strengthening of society rather than for the punishment of the criminal. While punishment should be inevitable to law-breakers, the "done-with-you" attitude which other times have taken toward the criminal is no longer sanctioned. In reading this report we have been specially interested in the attention given to industry in various forms, in the state institutions. At Plainfield, where the reform school for boys is located, twenty-six work-benches, each completely equipped with tools, have been provided. At the institution for the blind at Indianapolis, ordinary typewriters have been used by the pupils for two years, and recently a pupil has modified the machines so that the dot and puncture system can be operated. Several of the institutions are provided with many acres of land which are carefully cultivated. In the Soldiers' and Sailors' Orphans' Home (Knightstown) the division of children is into families—arranged, not according to sizes or classes, but according to ages from youngest to oldest. Thus the larger children are trained in tenderness and patience in their treatment of those younger than they, while the younger children gain lessons of independence and reliance from their older "brothers and sisters."

MEN are not "dying for the ordinances"; they are not wrecked or ruined for lack of virtues, for incapacity of service, being destitute of industrial training and rational choice. They must be taught morality and the power of self-support. They need the gospel of *Temperance* to know the peril of pampered appetites, the misery, disease and death that await the indulgence of any lust or passion unrestrained. They need the gospel of *Industry* to know something of the reward of work, of the value of time and skill to secure the comforts of a self-respecting life, to create a home, to provide constant occupation and enlarging opportunity, and to gain a useful place in society for themselves and their children. They need the gospel of *Education* to know something of the far-reaching utility of the rudiments of learning, of the sweep and certainty of universal laws. They must see how sharing the knowledge which all men prize lifts them up a little in their own eyes, it may be much in the esteem of others; serves to adjust them to the world in which they live; opens to them avenues of employment and compensation

from which they are otherwise shut out, gives them resources of wholesome pleasure by which they can make leisure a blessing instead of a heavy curse, gaining the delights of mental improvement and diversion instead of the wallow of animalism. They need the gospel of *Economy* to see what the infinite difference is in a lifetime, between spending a little less than they earn, and all or a little more. It is the simple lesson of foresight and self-denial, but it distinguishes savagery from civilization. It is the whole difference between mastership and slavery—between being able to do what man wants to do and forever doing what he must—what others want him to do, and which he cannot help because he is at the mercy of the day's demand.

L.*

The Fear of "A New Sect."

SOME of our Universalist and Unitarian exchanges are very busy in repeating and repeating the "alarm" that the Liberal Congress is going to turn out as a new "sect." They see to it that no "Unitarian" nor "Universalist" shall go unwarned. Go on, brethren! Guard well your preserves. We have no interest in the discussion; no desire to be classed among poachers. If there is no place for Liberal work and workers outside of and beyond the sweep and scope of the words "Unitarian," "Universalist," and the organizations they represent, there is no place for the Liberal Congress. If all independence and the spirit of independence, all attempts to unite the community in religious work and fellowship on a sociological rather than a theological basis, owes tribute to one or the other of these names, we wish our editorial co-laborers joy in their self-elected office, of sitting at the receipt of customs. There are about four hundred Unitarian churches in America, and perhaps twice as many Universalist societies. We are thinking of themillions not impounded in these little garden enclosures. We are after the people on the prairie, up in the valleys, and those "out on the hills away, far off from the gates of gold." For these the Liberal Congress would work, carry them, if it may, the gospel of love rather than the gospel of doctrine, the spirit of co-operation rather than the spirit of controversy. American communities need more religious union, not more religious schism. But the man who enters one of the many spiritually pauperized small towns of America with another doctrinal cry, another dogmatic challenge, though they be the high schismatic cries and challenges of the Unitarian and Universalist traditions, is a criminal, though his intentions may be the purest. That town is already sufficiently distracted about doctrines. They wait for the prophet who bears the good, glad tidings of union, sympathy and co-operation, the gospel of life and love, which all denominations claim and preach, but which each offers with a "but," an "if" or a "plus." The Con-

gress would leave these "buts," "ifs" and "pluses" off, even though they be of the Unitarian or Universalist kind. If now and then a Universalist or Unitarian minister, or even the societies over which they labor, be moved to join this higher and broader missionary expedition, we are not going to feel very badly about it. We do not see any very great crime in it. We leave the work of guarding existing sheepfolds to our vigilant contemporaries. An army that pays more attention to the suppression of desertion than it does to its recruiting and its campaigning, may still be an army, but it is not a very inspiring one. It is true that the Unitarian and Universalist names and organizations are on trial as they never were before. Their future place in the religious life of the race is to be determined, not by the editorials which may appear in the columns of denominational newspapers, but it is to be determined by the slow verdict of history. They have done well. They are now doing commendable work. Let no one criticise except by creation.

Habitual Criminals.

An item from a Chicago daily paper, read this morning, seems to throw a great deal of light upon the rapid increase of the criminal classes in this country, and upon the incredible contempt for the law shown by so large a number of people during the recent strikes. It is related in this paragraph how a notorious safe-blower was shot by a policeman, after having resisted the officer and fired two shots at him. The reporter makes the following statement in regard to the man.

Ten years ago while trying to blow a safe on Canal street, near Lake, Officer Etchingham of the Desplains Street station surprised him and shot him in the leg. He was taken to the County Hospital, whence he escaped by lowering himself from the window. In 1882 he stole a box containing \$1,000 from "Long John" Wentworth's building on La Salle street. He was arrested and indicted by the grand jury, but compromised the case. Shortly afterwards he committed a burglary in a jewelry store in Hyde Park. He was caught, indicted, jumped his bond, and escaped. A few years ago he was caught going through a store in Archer avenue. He got out of it by pleading drunkenness. A year ago he was caught after cracking a safe in the Rialto Building. He gave bail and left the city. Since that time the police have been looking for him.

When a thief arrested for stealing a thousand dollars can compromise the case, he is very likely to follow up the compromise by robbing a jewelry store. When he is caught, indicted, and has jumped his bond and escaped, he would be more than human, considering his past and his environment, if he did not next go through a store on Archer avenue or somewhere else. And when he could escape punishment for that by pleading drunkenness, it follows, as the day the night, that he should crack a safe in a populous district. When allowed to give bail for that, it is the most natural thing in the world that he should shoot at an officer or do some other desperate deed. What else could we possibly expect?

Now, think of all the expense the city has been put to in going through all these various performances with this one criminal, well

known to all the officers of the law as a professional criminal and desperate man. Then think of the wide-reaching effect of his criminal career and immunity from punishment, on the class of people to whom he was known, particularly upon the young. How many more criminals did he make among the hoodlums to whom he was a hero? To how many children did he bequeath his criminal propensities? How long will it take us to overcome the effect of his life upon the world? And can we reasonably expect to have any real respect for law and authority in this country while such a career is possible in any of our cities?

Shall we not have an habitual criminal's law, and have it enforced? or shall we go on paltering with crime as we have done in the past?

What this country needs more than anything else, at the present moment, is a crusade for law and order. Every lover of his country should rouse himself to take part in it, and to demand of all those they place in authority a strict enforcement of existing laws. The late exposure in New York of the methods of protecting criminals there, by the very police supposed to be in office for their suppression, may be a revelation to some indifferent citizens, but it is no news to people who have been thinking about this problem of the utter defiance of law by whole classes, in this country, for many years back.

H. T. G.

Contributed and Selected

The Living God.

BY REV. JOHN M. SCOTT.

The past so dead, so far, can not
Hold all Thy speech to man;
Thou speakest forth a present thought
True as when earth began.

Just as Thy sun, by shining now
On forest and in field,
Makes all the furrows farmers plough
A present harvest yield;

So Thine exhaustless lovings glow
Upon thought's purpling vines,
And make today's own vineyards flow
With love's exhaustless wines.

In all that is Thou art alive,
Revealing as of old;
For who can gather, who can hive,
Truth's still a flower with heart of gold.

So busy, present-winged, we fly
All fields with life awake;
From lowly weed and blossom high
Our soul's own honey make;

That so when earth is desolate
These treasured sweets assure,
Thy truest heart can never hate,
Thine earth love's passion pure.

Our winter silence in the spring
Will break in blossom words,
Whose inmost hearts our hearts may sing,
Bee answerings to birds.

"John," said the poet's wife, "another of your poems has appeared." "Well?" he replied. "Oh, nothing; only I was thinking how well 'sonnet' rhymes with 'new bonnet.'" "Yes, that's so; and so does 'stanza' rhyme with 'bonanza,' but it ain't one by a whole lot."—*Indianapolis Journal*.

*This is one of the words we promised some time ago from UNITY's long-time editorial contributor. It is taken from "Thoughts from the Writings of Rev. John C. Learned," compiled by his friend Mr. Sheldon.

"A Liberal Congress? Or a New Liberal Sect?"

BY REV. A. N. ALCOTT.

The above is the caption of an article in the last *Unitarian*, and which is copied eagerly into a recent *Universalist*, and followed by an article there. The Rev. R. F. Johnson, of Oak Park, is the innocent cause of this little flurry. The editor of the *Universalist* believes that he has at last found a crumb of solid comfort concerning the Liberal Congress in the words of the *Unitarian* and of Mr. Johnson; but where the first uses an interrogation point, our editor puts a period, and where the second employs the subjunctive mood, he translates it into the indicative. This is characteristic.

Will you permit, Mr. Editor, from the chairman of the committee on organization a word in reply both to those who inquire and to those who know?

Let us examine this matter a little. Let us analyze the constitution and basis of the Congress and see if it be "a new sect," "a departure from the original call, and the creation of a new body of religionists," "another denomination," "a new church."

What is a sect? "A body of persons who have separated from others in virtue of some special doctrine, or set of doctrines; a school or denomination." Now, what is the special doctrine, or set of doctrines, of the Congress? The chairman of the committee on organization said of its basis on introducing it: "It stands on the ground of the common substance and spirit of all the various liberal denominations, churches and ethical culture societies. Thus its position is one of unity, good will and peace." And again, "We would seek, emphasize and push the common substance and spirit about which there is no dispute, and which constitute the true church in all churches, the true religion in all religions." Now, such a plan, instead of being the creation of a new sect, a new church, a new denomination, with a new set of special doctrines which separate it from others, is but the affirmation of old doctrine which is common to all, and therefore, instead of tending in the least degree to separate or divide, must tend powerfully, as far as it has influence, to unite. Its basis is nothing new. It is the old common spirit and substance. It is not a new, but the old religion. Sects rest on dogmas. Denominations rest on dogmas. And new ones on new dogmas.

Now, read next the objects of the Congress, and it will plainly appear that not a single dogma of any kind, nor any kind of theological speculation or theory, is there. It is wholly made up of administrative principles, and a spirit. "Objects:—To unite in a larger fellowship and co-operation such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of other non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful relation of all these in the thought and work of the world, under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, and keeping itself open to all new light, and the higher development of the future." There is not a single element in this basis of objects that goes to define a new denomination, a new church or a new sect. It is wholly made up of administrative principles, and a spirit. This printed basis,

therefore, corresponds with the explanation of the chairman of the committee who, on introducing it, said: "Names, rituals, theologies, theories, do not in our view concern this Congress, are irrelevant to its purpose." The case of a new sect, a new church, a new denomination, therefore, in the proper sense of those terms, cannot be made out. All that constitutes the basis of this congress was as old as any of the five liberal bodies that sent delegates to it, and was already imbedded in these. It seems to me utterly impossible intelligently to call such a body "a new body of religionists," "a new sect," "a new church." Then what is it? It is a federation on the basis of that substance and spirit common to five or six already existing denominations. It is a federation in the just and strict sense of that term, and nothing more. "But," says the editor of the *Unitarian*, apparently in a tone of disappointment, "it was to be a federation of existing organizations, and not a new church." So it is. And Mr. Johnson says: "It was distinctly stated at the beginning of this movement, that there was no intention of forming a new sect, nor of detaching any society from its present denominational relations." True, and such is the two-fold intention still. There is nothing in the constitution of the Congress that requires a society to detach itself from its present denominational relations, nor is there anything to prevent it. It is purely a matter of choice. To the congress it is a matter of perfect indifference.

And this suggests the answer to Mr. Martin, of Tacoma, also. Mr. Martin took the ground, at one of the sessions, that consistency and strict honesty would require of every member of the Congress to make the sacrifice of abandoning the denomination in which he might happen to be at the time, whether Unitarian, Universalist, Independent, Reformed Jewish, or Ethical Culturist. How so, when the already existing liberal denominations had had their birth in the very same principles and spirit which form the basis of the Congress, and when they still embody them with more or less consistency, as the very soul of their being? And they all still profess, and carry out more or less perfectly,—some of them less perfectly,—these same principles of intellectual freedom, democratic government, undogmatic religion, and progress, and boast of these as their peculiar glory. Where, then, is the inconsistency of their members federating in a larger and more comprehensive body, on the basis of these same administrative principles and this same common substance and spirit? This objection has neither air nor ether under it, to say nothing of solid earth. It could as logically and truly be said that a citizen of one of our states could not, at the same time, consistently become a citizen of the United States. And that if he should join the United States he should forthwith resign his membership in the state. The United States is not a new kind of polity. It was but a federation on the basis of the same kind of polity already existing in each of the colonies. So here.

3. But, another objection seems to rise at this stage. If the basis of the Congress is made up of principles and a spirit which are common to all the liberal bodies represented in it, what is its utility? Curiously enough, both the editor of the *Unitarian* and Mr. Johnson—so full do they seem of the vision of the danger of a possible new sect—virtually ask what the use of the Congress can be, if we already have substantially the same species of organization in the liberal churches. Says the one, "It cannot be less sectarian than Unitarianism has been." Says the other, "Unless wisely managed there is

serious danger of turning this Congress into an association of independent churches, thus merely creating another congregational body, differing but slightly from the present Unitarian and Universalist denominations." Suppose it does not differ from them in its fundamental ideas and purposes at all, even "slightly," but is precisely the same. Then what? The query in the minds of these brethren seems to be: Why unite with it, if it be nothing different or new? The obvious answer is: To federate all the forces of the liberal churches as one whole toward certain common ends and aims, which cannot be realized without such organization. The explanation the chairman of the committee made when introducing the plan to the Congress was this:

The friends of this movement believe that the common good and a wise economy of means and energies require a closer co-operation and fellowship of all the religious and ethical forces of America, and indeed of the world, for the moral and religious service of mankind, the furthering of the truth they hold in common, the promotion of fraternal feeling, and the removal of misunderstandings and prejudices by a larger contact and acquaintance. We ought to have annual meetings, moreover, for the discussion of various subjects that pertain to our common work and common interests, as well as to the general social, educational, moral and religious well-being of man. An annual congress of liberal religious and ethical societies would afford this great opportunity, and could not but result in great good. We need a propaganda. We need much more of the evangelical spirit; not doctrine, but spirit. We need along certain lines, where we can work harmoniously, a combination of all our forces. This compactness would greatly multiply our weight, efficiency, and influence. By such united effort great economy would be gained, and great waste saved in many localities.

In my judgment these remarks disclose the true and real inwardness and whole absolute intent of the Congress. But the editor of the *Unitarian* says, though qualified by his latent interrogation point: "In this way a movement which in its inception promised increased unity seems in danger of producing new division and alienation." "Thus a new division of interests arises, and instead of the various existing liberal bodies being drawn nearer together, a new rival to them all is created." Yes, just as much as, and no more than the federation of our states in one organic whole sets up a new rival to all and divides and alienates the people still more. That is secession, not union, doctrine. And again the *Unitarian* asks, the interrogation point still being latent: "With a new sect (?) or denomination in the field, of course the question will at once arise with most of us, to which body, the old or the new, shall we give our allegiance and our financial support?" In view of the real nature of the case, the confusion of thought involved in the above is curious and interesting. The plain answer is, to both for the purposes of each. To the Congress for the betterment and advancement of all common interests. To the denomination to conserve its special interests. The United States and the several states furnish at this point a perfect parallel to the constitution and basis of the Liberal Congress in its relation to the several liberal religious bodies. The United States rests and founds itself on those common ideas of freedom, administration, constitution, law, political doctrine and spirit which already existed in all the colonies, and which now exist in all the states. It was not a new kind of civil government that was created by the union. It was but a federation of an already existing kind of civil government, which was previously parcelled out into several lesser spheres, having their individual peculiarities, into one filling a larger sphere. This did not create a new species. It only consolidated the whole toward the larger common ends, aims and purposes. So here.

Now, there is still another difficulty which

arises in the minds of the brethren, that appears formidable.

The incorporation of the congress seems to have been the action which in their eyes transformed its whole character. Mr. Johannot says: "But by incorporating itself as a legal body, by undertaking all the functions of an ecclesiastical body, the Congress has gone a long way toward becoming a new religious denomination." Then, in Mr. Johannot's opinion, it has not yet quite "got there." Note again, here, the confusion of thought. How can incorporation change the essential nature of a basis? The editor of the *Unitarian* says: "It was to be a federation of existing organizations, not the creation of a new church. But the Congress adopted a plan of permanent organization which seems to depart quite radically from the original purpose." Seems. Seems? But no shadow of doubt beclouds the sky of the editor of the *Universalist*. "There can be no question that the Congress by its action in constituting itself a permanent and incorporated body proposes to form another organization for the 'Liberals,' and that its ultimate object involves a departure from the terms of the original call, and the creation of a new body of religionists." And then we hear again for the thousandth time the humming of the favorite old tune about "loyalty," "disloyalty," "consistency" and "inconsistency" in Universalist ministers. Let us look at the force of incorporation a little. Did it change the nature of the constitution of the United States, and turn it into a new kind of civil rule, to incorporate? Does it make the Y. M. C. A. a new religious sect, or denomination, to incorporate it? Or the Evangelical Alliance? Does the incorporation of state and general conventions among Universalists, or of state and national conferences among the Unitarians, create "new churches," "new bodies of religionists," out of these people? Mere incorporation, then, has no transforming power. But, if it has, then necessarily there are as many different sects and denominations among Universalists and Unitarians as they severally have incorporated churches, conventions and conferences. The only power of incorporation is to give more permanency and stability to that which is, and to enable it to act as a legal person. It cannot change the essential nature of the organization itself. And in the case in hand it confers no new authority on the Congress to act outside its original and proper basis, nor does it add it to any new principle, any new spirit, any new doctrine. Its advantage in the present case is this: Besides increasing the stability and efficiency of the Congress, it will be more likely to invite gifts and bequests.

One might well suppose that we are now through with objections, but we are not. There is one more. "The Congress undertakes all the functions of an ecclesiastical body," says Mr. Johannot. Says the editor of the *Unitarian*, "Then it goes forward to adopt by-laws and regulations such as are adapted to the needs of a new religious denomination." What do these brethren admit the Congress was originally called for? One admits, "For the purpose of closer kinship and of fuller co-operation." The other admits, "It, the Congress, marks the beginning which must be made before practical co-operation can come." All who signed the original call must admit that its chief and vital purpose was much more of co-operation among the liberal bodies. Now how can they co-operate without acting? And how can they act without performing a function? And if they are a religious organization, how can they perform a function without perform-

ing an ecclesiastical function? And how can they rationally and wisely perform it without regulations and by-laws to go by? And if they thus co-operate to organize new churches on the basis of the principles and the spirit of the Congress, which are those of all the societies represented in it, does this make them "a new sect," "a new denomination," "a new body of religionists," and not rather a federation of the bodies already existing, acting toward common ends and purposes? And if they further publish papers representing the common interests, and send out missionaries to do the common work of the liberal bodies and, establish summer or other schools for the benefit of ministers and others, is not the result in its character still the same? Does it make the United States a new kind of civil government to erect territories into new states? The Congress only multiplies in all this the weight, reach and power of that which already exists in the old societies. The only thing new here is the federation and its larger work.

To sum up: The basis of the Congress, being only the common substance and spirit of all the associated societies, does not erect a new church, denomination or sect. Its incorporation makes it nothing new in any denominational sense. To do the common work of its several federated societies is not to assume any ecclesiastical functions which change its essential nature. It is only doing an old kind of work under a new form of advantage. These several considerations, it seems to me, thoroughly dispose of both the inquiries and the dogmatic indicatives.

The present writer does not understand that he is in a "new church," "a new sect," "a new denomination," but in a federation which will undertake to do what separate societies cannot do so well and advantageously out of the union and alone. If any one can show him that the new organization is "a new sect," having its distinctive dogmas and doctrines, he will withdraw from it; unless on trial he finds that it is a good deal better than the denomination he is already in.

When the phrase "new church" occurs in our language, as it does, or when Mr. Jones says "the coming church has now a possibility that it has never had before," or Dr. Thomas speaks of the new order, we all mean that church which is already virtually contained, not always consistently, it may be, but essentially, in all the liberal churches. And in this broad sense, we are laboring to give new power and influence, under new forms of advantage, to that new church which was already existent and which is new only as contrasted with orthodoxy. So Dr. Hirsch said, "We seek no new religion. The Congress demonstrated that we do not need one." No, we seek only to help those seeds and elements already scattered in five or more liberal bodies, to fuller and freer expansion and to greater fructification.

It may be that not all people will at once understand the nature of the constitution of the Liberal Congress. Nor will they necessarily be to blame if they do not. The Constitution of the United States has stood one hundred and five years, and we still have at least one mayor of a great city and several governors of great states who, after the stern logic of a civil war, do not yet understand it.

As to the editor of the *Universalist*, he seems to see in the Congress a spirit and principle which, although native to his denomination, as its history and practice show, are yet not in accord with that policy of episcopal oversight over doctrines and parish administration of its ministers and people which he and a few others are laboring to introduce among

us. They have had up-hill work of it so far, and they will find the hill growing steeper and steeper as they proceed. He has his own particular reason for being a sworn enemy of the Congress and for not understanding it.

The other two brethren, who are not clinging to any shreds of orthodoxy, oversight, tyranny and interference, but seek a genuine New Testament liberty and New Testament church, we shall hope to convince.

In conclusion, the peculiarity of liberalism in religion is that its basis, whatever be its denomination, is a spirit, and the undefined and unschematized—or at least not dogmatically defined and schematized—religious realities and verities in the relations of which it roots itself, and out of which it springs. Its intellectual basis stands in type, not, as in orthodoxy, in stereotype. Hence, it is free, and not dogmatic and despotic. Hence, liberalism in any of its varieties can never be a sect in the sense of holding inflexible dogmas. Hence, its genius permits variety of names, rituals, theologies, theories, and only demands that the spirit and substance in the different liberal churches and societies be the same. Now, the Liberal Congress, and this is the express peculiarity of its administrative principle, would realize in its fullness and perfection the logic and principles of each already existent liberal denomination. It would rise above mere names, rituals, theologies and theories. That is to say, in these respects it would leave all churches free. Therefore, to limit the Congress to Independent churches only, and to shut out Unitarians and Universalists, Reformed Jews and Ethical Culturists, as such, until they have renounced denominational relations, would be utterly to destroy its unique intent, its basic thought and very soul, and would be to shift it over to another and very different ground, and would indeed make of it but a more complete organization of an already existing denomination of churches, namely, the Independent, and so holding a relation to other liberal denominations something similar to that which the Congregationalist denomination now holds to other orthodox bodies. Such a basis might require Unitarians and Universalists, Reformed Jews, and Ethical Culturists, for consistency's sake, to separate themselves from their respective denominations in order to unite with it. But the present Congress does not so require. Independents can indeed now join it, and find in it a sufficient church home; and other liberal churches or societies, as well as isolated individuals of the liberal faith, can federate in it without any inconsistency, and work on a larger scale than before, and under new forms of advantage, for their common principles, their common spirit and substance.

After the spanking. — *Mother*: "Now, Johnnie, I don't want to ever catch you in that jam closet again." *Johnnie* (sobbing): "An' I don't want you to, nuther." — *Detroit Free Press*.

EVERY kindergartner may lay up honey during July and August for her winter hive. One of the happiest ways is to open a little field class during the summer. Do not wait for some one to organize it or to hire you, but talk it up in your own neighborhood. Set a morning, and start out with a few children or young folks who are willing to keep you company. Though you never receive a dollar for your time, the ramble or series of field excursions will pay you well. The questions asked by the youngest members of the party will arouse more of the naturalist in you than will all your reading or scientific study.

Church-Door Pulpit

The Bible, The Sabbath and Sunday.

A DISCOURSE TO THE UNITARIAN SOCIETY AT
AUSTIN, TEX., BY REV. E. M. WHEELOCK.

The Sabbath was made for man, not man for the Sabbath.
MARK XI. 27.

This republic, established a century ago, with now a population of nearly seventy millions, and with a territory stretching from the Atlantic to the Pacific, is a marvel of industrial growth and progress such as the world has never before known, at least in modern times. It stands exalted above all other nations in the amount of freedom which the inhabitants enjoy, in the broad opportunities afforded for culture and progress, and until within the last year, when we were financially subjugated by England, in the general comfort and prosperity of the people.

Our national constitution is purely secular. Our government is non-Christian—that is, it recognizes no established church or religion—thanks to the wisdom and liberality of the great men who framed it. When Washington signed the famous treaty with Tripoli, in 1796, he declared in the eleventh article of the treaty that “the government of the United States is not in any sense founded on the Christian religion.” This was in accordance with a letter from Washington, published in the Massachusetts *Sentinel* of Dec. 5th, 1789, in reply to the complaints of the Presbyterians of Massachusetts and New Hampshire, that the word “God” was omitted from the constitution. In this letter Washington informed the clerical fanatics that “religion was left out of the constitution because it belonged to the churches and not to the state.” This was the general view of the founders of our republic. “When a religion is good,” wrote the wise and liberal Franklin, “it will support itself; and when it cannot do that and God declines to support it, so that its professors are obliged to call for legislation and the help of the civil power, it is a sign that the religion is bad.” Said Madison, “Religion does not come within the scope of human government.” “It is often said,” says Sedgwick in his Constitutional Law, “that Christianity is part and parcel of the common law, but this is true only in the sense that our constitutions extend the same protection to every form of religion, and give preference to none.”

Such was the view taken of this great subject by the statesmen whose wisdom framed the organic law of the nation. Religion was a matter belonging exclusively to the individual, about which the state had no concern and took no cognizance, except to see that every citizen was left in entire freedom to enjoy his own belief or non-belief without dictation or interference. The fullest religious liberty was ingrained in the fundamental law of the republic, and the deity of the sectarians was not admitted into the temple of the constitution. Church and state were to be kept forever absolutely distinct. Freedom to all, and the right of power; supremacy and persecution to none. Atheists, deists, agnostics, spiritualists, materialists, Jews, Seventh-day Baptists, Universalists, Unitarians, all have the same rights as the orthodox sects. The framers of our grand charter made no mistake when they kept church and state distinct, and forbade all attacks on liberty of conscience.

But the spirit of religious narrowness is never content with equal rights. It claims that it is to rule in the earth by right divine. It is not enough that the God of liberty, equality and fraternity, the God of truth, justice and humanity is already embodied in

our Declaration of Independence, but the God of hate, persecution and proscription, the God of the Dark Ages and of Calvin, must be balloted into the constitution to destroy the principles for which our forefathers gave their lives. To equal rights must be added the right to oppress and persecute others—to fetter the minds and curtail the liberties of our fellow men. We have in this country a great national association, with many state auxiliaries, a self-made board of spiritual health, whose purpose it is to vaccinate the federal constitution with its sectarian religion by inserting the name of its God and its infallible Bible, as a sort of kine-pox to prevent the spread and growth of free religious enquiry and scientific investigation. It is an attempt to turn back the sun on the dial of human progress from the nineteenth century to the sixteenth. The animus of aggression and egotism which this crusade embodies is expressed in the two memorable resolutions, which, it is related, were passed by the old Connecticut colonists:

Resolved, First, that the earth has been given by God to the saints,

Resolved, Second, that we are the saints.

The politicians began from the very first to pander to religious prejudice. Contraband religion began to be smuggled into our legislation and customs. Days of thanksgiving and prayer were appointed. Jefferson declined to announce such days. He told the clergy who protested against his course that his duty as chief magistrate of the nation was to enforce the laws, not to appoint days for religious exercises nor to give official recognition to church observances. He was roundly denounced and abused by the clergy, and such courage and sincerity as his, in high public positions, has long become unfashionable. The employment of chaplains in the army and navy and in Congress and in the state legislatures, is plainly in violation of the broadly secular spirit of the federal constitution. So the various Sunday laws, the laws against blasphemy and imaginary crimes, the requirement of a religious oath before being allowed to testify in the courts, the exemption of church property from taxation, the use of the Bible and religious exercises in the public schools, are some of the remaining links that still connect church and state in this country—some of the vestiges of the union between civil affairs and religious observances which once prevailed everywhere in the civilized world. It is the duty of every good citizen to keep church and state forever separate, if he wishes to preserve his liberties and rights.

The idea underlying the alliance of church and state is that government has the right to set up a standard of religious belief, and by legislation to compel all the people to observe this standard. But history teaches that whenever this idea bears rule sorrow, bloodshed and misery have been the outcome. Theocracy clutches the throat of civilization and stamps in the dust liberty of conscience. As the representatives of Deity the priests of the churches are infallible. As being infallible they command, and the civil rulers are to obey. God rules, and, as He cannot appear directly, the priests take His place and speak in His name. The theocracy then becomes a priestocracy, and the student of history knows that the worst despotism in this world—worse than Russia, worse than Dahomey—is a government of priests in the name of God. In Scotland in the seventeenth century this idea prevailed to such an extent that men were forbidden to sit in their doors on Sunday to enjoy the cool evening breeze of summer, to shave their beards, to water their gardens, or to ride

horseback on that day, except to church. Some of the early laws made by the New England Puritans were no better. Liberty of conscience is always slain where the priest bears rule.

The most degrading and oppressive of these Sunday laws—these attempts at putting a persecuting Calvinistic God into the constitution—have become a “dead letter” because public enlightenment has advanced far beyond the bigoted and benighted conditions that enacted them. Yet some of the laws that are still enforced are as unjust as any of those previously mentioned. For instance, the exemption of more than one thousand millions of church property from all taxation in this country, means that every tax-payer is compelled to help support and to sustain their worship; for if the church property bore its proportion of the burden of taxation, the tax paid by each citizen would be so much the less. Now if the money were taken direct from the pocket of the tax-payer and he were told that it was to be applied to the support of the churches, the injustice would be plain and manifest to all, and the exemption privilege would be repealed at the first election. As it is this great wrong or robbery is perpetuated in a way that is not seen and realized by the people. This exemption is unjust and oppressive. It is contrary to the spirit of our organic law and should be repealed. It is a vestige of the old superstition that the church is sacred in character and divine in authority and so wholly above the law. It imposes a tax on the many for the benefit of the few, and in the case of the wealthy city churches where the poor never enter, it is a tax on the poor for the benefit of the rich. There is no difference in principle between the direct appropriation of public money to a church, and a release of that church from a tax to the same amount. The cost of the act in either case falls on the tax-payer. In a country where the church and state have no legal connection, the exemption of a vast amount of ecclesiastical property from bearing its proportion of the public expense, is a breach of the principle on which taxation rests. To compel men to support any religion, either by taking money from their pockets and handing it to the church officers, or by the less direct but equally effectual method of making the people generally pay an extra tax by exempting this class of property from bearing its share of the public burden while it is receiving all the protection and benefits of government, is to perpetuate a great wrong. Those who are not members, and who do not believe in the dogmas which the churches are built to advance, are compelled to support them contrary to the spirit of the national constitution. I would like to see all church property fairly and equitably taxed, not merely as a matter of justice, but in the interests of religion itself. The effect of anything like compulsion in the matter of religion, is to arouse prejudice and hostility against it. Sooner or later the battle will go against the churches on this question, and then their retreat will be not only with dented armour, but with banners soiled. The complete separation of church and state means the removal of such evils, and the placing of the state upon an entirely secular basis, by carrying out the idea and spirit of the national constitution in public affairs. It means the restricting of the government to purely civil matters, so that, while it shall protect all in the right to enjoy and teach their religious belief or non-belief, it shall neither favor nor discriminate against any of these matters. This is a reform with which the more liberal class of Christians as well as secularists are in sympathy, and they should

see the wisdom and importance of uniting to advance it.

SABBATH AND SUNDAY.

Let us glance at the history of the Sabbath, for it will show the perfectly natural and non-miraculous origin of the day. The Accadians, now an extinct people, were the original stock of the Assyrian, Babylonian, Jewish, Egyptian, Phœnician and other Semitic peoples. Among all these nations we find common myths and legends pointing to a common origin—the garden of Eden, the creation of man, his fall, the tower of Babel, the trial of the faith of Abraham, Jacob's vision of the ladder, the Exodus, Elijah and the ravens, and so forth, and a sabbath common to all. From a study of the changes of the moon the Accadians divided time into months of four weeks, having seven days each. Each seventh day was made a day of rest. From the Assyrian clay tablets we learn that flesh cooked by fire could not be eaten, clothing could not be changed, white garments could not be worn, the king could not ride in his chariot, medicine could not be administered, and no curse or sentence of death could be pronounced on their Sabbath. The word "Sabbath" is from the language of Phœnicia, and was the name of their seventh day. The observance of a day of rest, at the close of each week of labor, grew up naturally among the Egyptians and other peoples of the Accadian stock. They taught in their simple, primitive, unreasoning way, that man should rest and worship on the seventh day, because their venerable legend of the Creation stated that Deity had rested on that day.

Now the descendants of Abraham, who was himself a nomadic chieftian of the Accadian lineage, lived for several generations in Egypt, where they were reduced to servitude, until, taking advantage of a fitting opportunity when the Egyptian power was weakened and distracted by foreign invasion, civil strife, and epidemic sickness, the slaves escaped from their hard bondage, and became a wandering tribe of shepherds in the wilderness, under the guidance of their great leader, Moses. The account in Exodus of the miracles and portents wrought by Moses before Pharaoh—such as the turning of the Nile waters into blood, the destruction of the first-born in every Egyptian family, and so forth, as well as the supernatural passage through the Red Sea—are legendary, poetic and extravagant narrations of merely natural events, and belong to the romance of religious history, not to its reality. In his early childhood Moses was taken into the royal household of Egypt and carefully educated in the school of the priesthood of On. The ten commandments which he afterwards gave to the Jews with impressive formalities and stately ceremonial, did not originate with him, far less did they come to him ready-made out of heaven—written, as the old romance says, "by the finger of God on tablets of stone." Legislation is not made that way, either then or now. The ten commandments were a part of the primitive moral and religious code of Egypt. Hundreds of years prior to Moses they existed there, and were seen and read of all men, inscribed on the walls of their temples and written in their sacred records. Moses obtained them as he did any other useful knowledge, by the process of natural education; and he taught them to the wandering, barbaric tribes whom he ruled, as the basis of their prosperity and welfare. This is the conclusion of the best and most independent scholarship of the day, a scholarship radiating from universities worthy of the name, where the teachings of free scientific truths

are not checked by the noxious cackle of a bigoted clergy with their clamor of "infidelity," and where professors are not silenced by the threat of removal at the hands of a board dominated by a clique of clerical obscurantists.

Thus the miraculous origin of the ten commandments from the Divine hand at Mount Sinai, with the theatrical accompaniments of smoke, fire, earthquake and thunder, as well as the other dramatic portents that adorn the mythic Pentateuch—especially the crowning miracle of all, where the brigand and filibuster Joshua holds the sun and moon by the tail, paralyzing the movements of the solar system for a whole day, to the speechless horror of modern astronomy—all these fine fables are the imaginative work of some patriotic and pious scribe writing long after the event, in an age hungering for wonder and miracle, and aiming to magnify and glorify the grandeur of the early experiences of his people. All the nations of the Orient have their series of myths, fairy-tales and legends, where the miraculous, portentous and supernatural are as common as sawdust in a circus. The Hindus have their mythical miracles overflowing through many volumes; the Latins have their mythology; the Greeks have their hero-age and Iliad; the Saracens, their Arabian Nights; and the Jews, their Pentateuch,—the one about as veracious as the other. And yet we are told that the professors of our university are required to admit a belief in these puerile and preposterous fables, these moribund dogmas, on pain of removal for "infidelity"—all this in the nineteenth century!

There are ministers in this town who are as familiar with the truths here presented as I am, and who know them as thoroughly, but no word ever passes their sealed and guarded lips. They receive large salaries and fill high positions that they may repeat, re-echo and re-affirm from Sunday to Sunday, amid all the enlightenment of our century, the childish legends and mythic marvels of an Eastern nomadic tribe before the time of its civilization began. To tell the truth on this subject to their hearers would forfeit pulpit and salary, so they float with the stream and uphold the fictions that inwardly they reject. The ecclesiasticism of today is honeycombed through and through with intellectual dishonesty, cowardice, pretence and fraud. It is rotten to the core. Those who should be the sincere, manly teachers of religious verities, wait passively in their cushioned chairs of sleepy respectability and dignity while others meet unhelped the storm of contumely and reproach that waits for him who dares to proclaim advanced and unpopular truth; then, when the hard-won victory is gained and the new truth has won acceptance, these men exclaim, "How we apples swim!"

If history proves anything, it is that the Jewish Sabbath was a day purely human and natural in its origin; a day adapted to the needs of the people at that time, and having no shadow of authority over this age. It belonged to the Jews like any other of their holidays. So thought the early gentile Christians, and they did not observe it. The keeping of the first day of the seven, or Sunday, grew up as naturally in the primitive church as did the Saturday Sabbath among the Jews. Jesus did not keep the old Sabbath nor did he command the observance of any day in its place. All days were to him alike; all were to be made holy by being made useful to man. Paul was equally brave and free. There is no mention of Sunday as a holy day in all the New Testament. The origin of our Sunday was by natural and gradual evolution out of the custom of the

early Christians. They were in the habit of gathering together early on the morning of the first day of the week, which they called the resurrection day, to talk, eat and have brief worship. Then they dispersed to their various labors and employments. They worked on Sunday as on any other day, and it had no more relation to the Jewish Sabbath than our Sunday has to Thanksgiving. This natural custom of meeting at day-break on Sunday for brief informal service of singing and breaking bread and then dispersing to the daily work, went on in the early church for three hundred years until the first Christian emperor, Constantine, issued a decree establishing Sunday as a day of public observance; thereby beginning the baleful union of church and state, from which untold and unmeasured evils have sprung. Constantine makes no allusion to any divine command and quotes no Bible authority. Sunday in the Roman Empire had long been a pagan festival of Sun-worship and he simply changes a pagan holiday into a Christian holiday. Necessary work was permitted, but no one was obliged to work! There was no persecution and no one dreamed of clothing the day with any divine sanction.

One of the absurd features in the sectarian movement for Sunday legislation is the fact that nowhere in the Bible is there any authority whatever for observing Sunday as a Puritan Sabbath. The only Sabbath ever referred to in the Scriptures is Saturday, and yet these people who shout loudest for Sabbath observance are those who break it every week of their lives. Sunday is a purely secular holiday. Constantine when he embraced Christianity, being a consummate politician, in order to change the faith of his subjects with as little violence to their customs as possible, fitted church festivals into days that had been previously kept as pagan festivals. Sunday was one of those days. And it is this metamorphosed pagan holiday that the Sabbatarians are trying to force the people, by legislation, to observe as a Sabbath appointed by God himself! Such a demand is an insult to the intelligence of the American people. Let us firmly oppose the sectarian spirit that would plunge this country in despair, and slay sweet Liberty in the arms of her friends. For six hundred years we find no attempt in Christian literature to connect Sunday with the Jewish Sabbath, or to use the old Sabbath as an argument for Sunday. Up to the time of the Reformation in the fifteenth century it was kept as a day for worship and religious observance, and also as a day of feasting, visiting and recreation. Neither Luther, Calvin, nor any of the early reformers kept the modern Puritanic Sabbath that fanatics are now trying to establish in this country by law. Calvin was found playing at tennis on Sunday by a visitor, and Luther writes, "Keep the day holy for its usefulness to body and soul. But if any try to make the day holy for the mere sake of the day, or if any set up its observance on the foundation of the Jewish commandment, then I order you to work on it, dance on it, do anything on it to resist such an attack on Christian liberty." Luther stood just where we stand on this question. Melancthon in the Augsburg Confession declares Sunday to be a day appointed solely, not by any commandment of God, but by "the authority and traditions of the church." Paley in his "Natural Theology" and Archbishop Whately also declare that the observance of Sunday is founded on no divine law, but only on the custom of the church. To say as our Sabbatarians do that men should rest because God rested on that day is to flatly contradict the words of Jesus, who declared

that there never was any cessation of the Creative Energy, and that Deity never rests, saying, "My Father worketh always and I work." Science emphatically declares that the world was not made in six days nor in six million, while Jesus affirms that God never rested on the Sabbath or on any other day. This dynamites the fourth commandment. It is as obsolete as the commandment against making graven images, which Christian people universally disobey and ignore. Jesus, in fact, lost his life at the hands of the Sabbatarians of his day, and, were he living here and now, he could not hold a professorship in the State University, because of his "infidelity."

The National Reform Association, made up of the Evangelical Alliance, Young Men's Christian Association, American Sabbath Union, and the Woman's Christian Temperance Union, supported by thousands of the clergy, Catholic and Protestant, are engaged in a vast conspiracy to subvert religious liberty in this republic, and to build up by legislation an established church and a national religion. They claim that Sunday is the Sabbath which God has commanded man to keep. In the face of these monstrous claims it is well to remember, first, there is no command and no authority, not a line, not a word, in the New Testament for Sunday observance. Second, there is nothing to indicate that there was any Sunday institution known to the writers of the New Testament. Third, there is not a sentence nor a word which so much as hints that Christ changed the Sabbath from Saturday to Sunday. Fourth, there is nothing to show that Christ observed Sunday as the Sabbath. He did not seem to care anything about Sabbath observance, which was true likewise of Paul. Fifth, there is no proof, none whatever, that the Apostles kept Sunday as the Sabbath, nor did they say that other people should keep it. Sixth, Sunday is nowhere referred to in the Bible as a holy day. The word Sunday cannot be found in the Bible. When rebuked for working on the Sabbath, Jesus said: "My father worketh till now (or always),"—that is, God did not rest on the Seventh day of Creation nor has he rested any day since. Thus he took away the basis of the Jewish Sabbath as a divine ordinance founded on God's resting from the Creative work. For doing this the Sabbath worshippers of that day sought to silence or kill him. If he were to reappear, he would meet with condemnation at the hands of the same proscriptive, persecuting, Puritanic class now. The first liberal Christian charged with disregarding and violating the Sabbath was Jesus of Nazareth.

There is absolutely no other authority for our present Sunday observance than English Puritanism. The great watchword of this sect was "A church without a bishop, a state without a king," but they prostrated themselves before a still more subtle power—that of priest, creed and tradition. Under the reign of Cromwell Puritan ideas became law, and church and state were one. With this sour and gloomy rule, Sunday legislation and punishment were common, for the true Puritan could never enjoy his own rights unless he was meddling with the rights of others. Macaulay says of them that they forbade bear-fighting and bull-baiting in England not because they pitied the bear, the bull or the dogs, but because they disliked to see the people amused. From this sect came the Presbyterian, Congregational, Baptist and other of our churches that are seeking now to incorporate into the laws of the land their religious beliefs; thus uniting church and state and placing on our shoulders the intolerable yoke which the

fathers threw off. They will be beaten in the attempt and be that much weaker and, it is to be hoped, wiser for the experience.

There was once a lady and her bright five-year-old daughter who had a Jewish neighbor die, leaving a pretty boy-baby orphan dependent on public sympathy. The little girl strongly wanted a playmate and urged her mother to adopt the baby. The mother with the idea of settling the matter said: "But, Mabel, he is a Jew, and you wouldn't have a Jew for your little brother, would you?" Mabel thought a moment, and then said: "No, mamma, I wouldn't; but can't you spank him and make him believe in Christ?" Whenever the church spirit gains a foothold in legislation and in civil affairs, that is its favorite method of converting heretics.

I will not be surprised at any time to hear of a move being put on foot to shut off the water from Niagara Falls on Sunday. Nature certainly made as great a mistake in allowing the falls to run or the birds to sing all day Sunday, as it did when it put into the heart of man the longing for change, recreation and enjoyment on Sunday.

When our government was framed the Puritans formed but a small portion of the people, and all religions were wisely left out of that instrument, which was made solely a political charter. The national constitution is not irreligious but unreligious. It guarantees liberty of conscience to all and knows neither Christian, Greek, Gentile nor Jew. This leaves the matter of Sunday observance entirely with the individual. There is no responsibility between him and the state as to how he shall keep Sunday, except that the state holds him to his duties as a good citizen then as upon all days. It can rightfully require no more; and to ask that any law for the enforcement of any religious observances be passed, is treason to the principle of religious freedom on which our institutions rest. Whoever is convinced that any special way of keeping Sunday is right, owes it to his own conscience to keep it so, and by precept and example to teach others the same, in the spirit of Him who never asked for law and police, but said in love, "Come unto me." Science, philosophy and evolution are making the seven days' Creation story of Genesis a nursery tale. The experiences of every day are disintegrating faith in a supernatural religion, and deepening the hold of men and women upon the natural sanctions of morality and a spiritual life. Ethics are lifted above dogma and character above creeds. This nation is becoming inspired by a faith in the sanctity of seven days in the week, and in the belief that Jesus meant what he said when he declared that "The Sabbath was made for man and not man for the Sabbath."

The Home

Helps to High Living.

- Sun.**—The perfect spirit brings the perfect body, and the two are essential to the perfect man.
- Mon.**—Everything we are conscious of is simply thought made visible.
- Tues.**—Work that is shared by pure friendship and common interest shall bring far more than doubled result.
- Wed.**—Man's rightful position among created intelligences is next to the Infinite.
- Thurs.**—Polish comes not to jewel nor to man by lying enwrapped in soft textures.
- Fri.**—He who keeps faith loyally and wittingly, is mightier than the founder of cities.
- Sat.**—Nothing that thought can grasp, or the human mind can conceive, is impossible.

From "Three Sevens" by Dr. and Mrs. Phelon.

If We Do the Best We Know.

BY GAZELLE STEVENS SHARP.

When we do the best we know
Very often time will show
It is very far from well;
Yet we should not feel to blame,
Suffering as from guilt or shame.
If we do the best we know,
We can let God do the rest,
And he doeth all things best.

Fighting for Principle.

"Some of these fellers that is so set on their principles reminds me much of an old feller that bought a mule I knowed once," said the man on the cracker box. "That is, I knowed the feller, not the mule. He bought that mule from the street-car company, and the fool mule wouldn't work without a bell on his neck. Well, a bell to suit the mule's idea of things could be bought for about fifteen cents, and any sensible man would have bought it and put it on—on the mule, that is. But this feller wasn't that kind. He said he'd be doggoned if he would be outdid by a mule; and he started out to conquer that beast or die in the attempt. He died in the attempt. The mule kicked him so high that the coroner's jury wrangled an hour over whether he had died from the kick or from strikin' the earth. Died happy though, 'cause he had died for a principle, and hadn't been outdone by a mule.

"Then I bought the mule and put a bell on him, and am working him yet, and don't feel as if I'd lost no great amount of self-respect, either. Sometimes I think the people in general is a good deal like that mule. They won't drive at all 'thout a bell on o' some kind, and the fool reformer who thinks it would be a sacrifice of his principles to let 'em have it gets kicked into the middle of next week, while the politician is willin' to pervide the bell fer 'em, and they git down and hump themselves while he sits in a spring seat and rides. An' I don't doubt I've been a mule myself many a time, an' shall be agin."—*Frank Harrison's Family Magazine.*

ACCORDING to the *National W. C. T. U. Bulletin* a careful record kept at Yale for eight years shows that non-smokers are 20 per cent taller—25 per cent heavier, and have 50 per cent more lung capacity than smokers. A recent graduating class at Amherst presented a similar difference in favor of non-smokers, who had gained in weight 24 per cent over the smokers, and in height 37 per cent, and also exceeded them in lung capacity.

AMONG some of the curious things exhibited at a recent ladies' night of the Royal Society, at Burlington House, London, were larvæ whose colors had been influenced in the space of a single summer by varying their environment; the telautograph of Prof. Elisha Gray, which reproduced writing, sketches, etc., at a distance equivalent to three miles of ordinary conductor; an apparatus for showing the gravitational attraction of a lead sphere 8 inches in diameter on a small gold ball; an induction balance which plainly detected the presence of metal in its vicinity; a new form of camera for taking microphotographs of bacteria; gold leaves four millionths of an inch thick, that is, five to ten times more tenuous than beaten gold leaf, obtained by electro-deposition on copper and subsequent chemical dissolution of the baser metal; and, finally, photographic prints in natural colors, obtained by printing in the primary colors only.—*Literary Digest.*

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EDITOR, JENKIN LLOYD JONES.
ASS'T EDITOR, FREDERIC W. SANDERS.

Editorial Contributors:

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ALLEN W. GOULD.	MINOT J. SAVAGE.
HATTIE TYNG GRISWOLD.	HENRY M. SIMMONS.
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FREDERICK L. HOSMER.	HIRAM W. THOMAS.
ELLEN T. LEONARD.	JAMES G. TOWNSEND.
HENRY BARRETT LEARNED.	

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Notes from the Field

A Religious Congress.

The Universalist Church has been founded in Erie, Pennsylvania, fifty years, and this parish proposes to celebrate its Semi-Centennial September 11th, 12th, and 13th inclusive, by having a "Religious Congress" on a small scale. The programme is given below, and the names thereon are a sufficient guarantee of the high mental character of the papers that will be presented.

We propose to present Liberal Religion before this community as it has never before been presented, and nothing we can think of would do us more good than a rousing meeting like this. There should be a strong Liberal Church in this city of 50,000 inhabitants. There are hundreds, if not thousands, of people here who want just what we have for them and all that is necessary is to "get their ear," and this congress will help greatly to do this. We hope therefore that many will attend this congress. There will be some twenty-five regularly appointed speakers, but we are prepared to entertain seventy-five or one hundred persons, and perhaps more. We hereby extend a cordial invitation to our friends everywhere, clergymen and laymen, especially to the clergy of the Universalist and Unitarian churches in Pennsylvania. We merely ask that those who are coming will notify the chairman of the entertainment committee or the pastor, at least two weeks before they come. Mr. Philip A. Locke, 110 West Tenth Street, Erie, Penn. is the chairman of the committee.

Signed { HOWARD MACQUEARY, Pastor.
PHILIP A. LOCKE, Chairman of
Entertainment Committee.
Erie, Penn., July 10th, 1894.

Program.

FIRST DAY'S PROCEEDINGS, TUESDAY, SEPTEMBER 11TH.

10 A. M. 1. "Address of Welcome" by

the pastor. 2. "History of the Erie Church" by the pastor. 3. Reminiscences by various speakers. "A Half-Century of Universalism" (Paper 45 minutes long), Rev. I. M. Atwood, D. D.

2:30 P. M. 1. "Universalism in Pennsylvania" (Paper 40 minutes). 2. "Progressive Orthodoxy and Universalism" (Paper 45 min.); Rev. F. A. Bisbee. Discussion—Speeches ten minutes.

7:30 P. M. "Unitarianism and Universalism" (Paper or Address 45 min.), Rev. Thos. R. Slicer, D. D. 2. "The Universalism of the Future" (Address 45 minutes), Rev. E. L. Rexford, D. D.

SECOND DAY'S PROCEEDINGS, WEDNESDAY, SEPTEMBER 12TH.

10 A. M. 1. "Higher Criticism of the Old Testament" (Paper 45 min.). 2. "Growth of the Hebrew Idea of God" (Paper 45 minutes), Rev. A. B. Curtis, Ph. D.

YOUNG PEOPLE'S MEETING.

2:30 P. M. 1. "History of the Young People's Christian Union" (Paper 30 minutes), Mr. Herbert B. Briggs. 2. "Work of the Y. P. C. U." (Paper 30 minutes). 3. "Influence of the Y. P. C. U. upon the Church" (Paper 30 minutes), Rev. Carl F. Henry.

THE WOMAN QUESTION.

7:30 P. M. 1. "Woman and the Church" (Paper 30 minutes), Rev. Augusta Chapin, Ph. D. 2. "Marriage and Divorce" (Paper 30 minutes). 3. "Woman's Industrial Rights and Wrongs" (Paper 30 minutes). 4. "Should Women Have the Ballot?" (Paper 30 min.) Mrs. Clara B. Colby, Editor *Woman's Tribune*.

THIRD DAY'S PROCEEDINGS, THURSDAY, SEPTEMBER 13TH.

10 A. M. 1. "Biblical Criticism and Universalism" (Paper 45 minutes), Rev. Orello Cone, D. D. 2. "Evolution and Universalism?" (Paper 45 minutes), Rev. Chas. Fluhrer, D. D. 3. Discussion.

2:30 P. M. 1. "Reformed Judaism and Liberal Christianity" (Paper 45 min.). 2. "A Union of Liberal Religious Societies" (Paper 45 minutes), Rev. A. N. Alcott. Discussion.

7:30 P. M. 1. "Crime and Criminals" (Paper 35 minutes), Rev. F. W. Betts. 2. "The Church and Industrial Problems" (Paper 40 minutes), Rev. H. H. Barber. 3. "Some of the Political Issues of Today" (Address 45 minutes), Hon. John T. Harris.

NOTE: Additional names will be supplied later.

Peoria, Ill.

Our church takes a vacation in August, except that on the last Sunday we shall hold a grove meeting. Our audiences have kept up remarkably. We are rich and prosperous in all but money. I have spent many Sundays on the "Congress"—a grand theme, noble words by great men, a new Testament is your book! R. R. MARSH.

Plymouth, Mass.

A convention of the Free Religious Association will be held in Davis Hall, Plymouth, Mass., on the evenings of August 13th and 14th, 1894, at 8 o'clock. The principal speakers of the first evening are to be Col. T. W. Higginson, of Cambridge, President of the Association, and Rev. Anna Garlin Spencer, of Providence, on the subject: "The Sympathy of Religions." Prof. J. Estlin Carpenter, of Oxford, England, Mrs. Ednah D. Cheney, of Boston, and perhaps others, will address the audience the second evening, probably on "The Value of the Study of Comparative Religion." Prof. Felix Adler, Dean of the Summer School of Applied

Ethics, which will still be in session, will welcome the association.

An additional attraction to those out of town who may think of attending the convention, is the opportunity it will afford of hearing in the forenoons of convention days the closing lectures of Prof. Henry C. Adams, Ph. D., of the University of Michigan, on "The Transportation Problem," Dr. Felix Adler on "The Relation of the State and the Church to the Labor Problem," and John Graham Brooks, of Cambridge, on "The Social Movement in the Protestant Church." Good accommodations can be had at several hotels in the place, at reasonable rates. Those wishing further information may write to W. H. Spencer, P. O. Box 251, Plymouth. P. R. FROTHINGHAM, Secretary.

Sioux City, Iowa.

A memorial service was held in the Unitarian church July 15 in honor of the late Dr. Wm. R. Smith, one of the most widely known and deeply loved men in that community, and at one time an officer of the Western Unitarian Conference. Miss Safford preached a very impressive sermon upon "Lessons from Dr. Smith's Life," as we learn from the *Sioux City Journal*.

At the close of the service Judge Wakefield presented the following resolutions, which were adopted by a rising vote.

Whereas, Our good brother and co-worker, Dr. William Remsen Smith, passed on to the higher life, July 1, A. D. 1894.

Resolved, That in his death this church has lost one of its founders, who as president, trustee and member has borne a large share of the labors and burdens incident to its institution and growth. He was inspired by a firm belief in the necessity and usefulness of this church, and he has labored zealously for its upbuilding with a faith that never faltered. We shall miss his wise counsel and great helpfulness. He was an honored and useful citizen, possessed of those sterling virtues which pass everywhere current. He was an esteemed and valued friend.

Resolved, That we tender our sincere sympathy to the bereaved and stricken family in their affliction.

Resolved, That these resolutions be spread upon the records of the church and a copy thereof delivered to his family. G.

THE COMMITTEE ON FELLOWSHIP OF THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES. The Rev. George T. Weaver, formerly of the Methodist Episcopal Denomination, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry; and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches. W. L. CHAFFIN, Chairman.

D. W. MOREHOUSE, Secretary.
New York, July 20, 1894.

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The Study Table

DISCOURSES by Edward H. Hall. Boston: George H. Ellis. Cloth, 8vo, pp. 244; \$1.50.

In the sad, undraped blankness of the meeting house one felt that some austerity of manner befitted the pulpit of the First Parish in Cambridge. Now, privileged to read some of the sermons while unawed by the severity of the scene, one finds an unsuspected glow of spiritual emotion intimately wedded with the high thought and noble plainness of the minister's speech. Discourses they are called, as if the scholar knew that his utterances lacked a sonorous pulpit ring or the popular pastoral touch upon vibrant emotional chords. In the Farewell Discourse he mentions with dignity and justice the strenuousness of his gospel. "I confess my faith in that order of spiritual emotion which is coupled with high intelligence, and cannot be dis severed from it. I confess my faith in the spiritual yearnings which will be satisfied with naught but the unadorned and naked truth. I still feel that, of all the illusions of the hour, that which makes of religion a process of soothing and fondling, and would lull the suffering heart or the young soul by soft and dreamy rites, is the falsest and most perilous." It is the old New England that speaks here, the old unflinching voice of divine justice refusing to gloss over the relentless reality with pious imaginations, but insisting on the imperatives of religious reason. It is the old time public spirit sternly addressing itself to questions of labor and pensions and national honor and social order and theological honesty, a little scornful of the voices that bluster to popular emotions, intrenched upon the heights of reason from which the eternal issues of the scene are known. Where, alas! are the congregations now that can be content with this austere clearness and intellectuality of method. Candles and vestments and episcopal authority seem to supplant in them the painful rigor of this intellectual conscience. Perhaps this is only the youthful whim and folly of the new generation in New England. Perhaps it is the ebullition of an ephebic instinct that crudely takes pleasure now in a chromo-romanticism and later will rise to the appreciation of the solemn old masters. In that day, surely, the discourses of Edward Hall will be exalted in the esteem of religious memory, all the more because in them the intelligence of the new era will find itself prefigured. The discussion here given to the themes of God, Heaven, Immortality, Jesus, are the fruit of an untrammelled and critical scholarship. Here is no hasty or misty apprehension, no half-hearted concessions of a lingering dogmatism; it is the foremost word of a fearless lover of truth, and a word which from the printed page should give insight and joy to many readers. That in our Unitarian fellowship thought so uncompromising can enshrine a religious passion so elevated and refined may one day be the theme of the world's eulogy. F. A. C.

THE WORLD'S CONGRESS OF RELIGIONS. With an introduction by Rev. Minot J. Savage. Boston: Arena Pub. Co. 1893. Paper, 8vo, pp. 428; 50 cents.

This handy little volume contains, in full, a large number of the principal addresses made at the Parliament of Religions, and all, we believe, of the speeches made the first and the last day, in opening and closing the parliament.

Mr. Savage's introduction is brief and clear and states what he regards as most significant in the parliament. The first and last chapters give the addresses on the first and the seventeenth days, the rest of the addresses being distributed under twenty-nine heads: Ancient Religions, The Catholic Church, Woman's Work, The Jewish Church, Science and Religion, Religious Unity of the Race,

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THE HON. STANBURY and Others. By Two (Incognito Library). New York and London: G. P. Putnam's Sons. Cloth, 18mo.

These three sketches are all in a minor key and the last seems to us without *raison d'être*, artistic or otherwise. The other two have a real charm, and we believe that the reading of "The Hon. Stanbury" will give pleasure to almost all. F. W. S.

THE NATURE OF THE STATE. By Paul Carus. Chicago: The Open Court Pub. Co. Paper, 8vo, pp 56; 15 cents.

This is a reprint of a series of seven articles originally published in *The Open Court*, called out by the discussion upon the indictment of the Homestead rioters for treason. It has a special timeliness just now. Dr. Carus's conclusion as to treason is not very definite—perhaps the subject forbids that it should be. He thinks it may be difficult to distinguish between treason and reform. F. W. S.

Correspondence

The Duty of the Congregation.

EDITOR UNITY:—It has been with keenest appreciation that I have read Mr. Jones' sermon, "The Preacher's Vocation," published in *Unity*, May third. Why, *why* will people—especially ministers and teachers—not manifest the courage of their convictions and be honest?

This subject has suggested another, upon which will not Mr. Jones, or some one equally sincere, preach? *viz.* The Congregation's Vocation.

Most congregations seem to have but two ideas regarding their vocation. First, to raise money enough to meet expenses; second, to fill the pews.

The wherewithal to meet expenses is an essential consideration. But is it the *fundamental* one? Are there not vital obligations of examples in daily life resting most solemnly and legitimately upon every individual soul who takes any part whatsoever in church work of any kind—be it great or small? One hears so much about the "preacher's duty" and the "preacher's vocation"! Let us have something on the other side, from your grand corps of contributors.

Another word only, to lift my voice in glad thanksgiving and Godspeed to the Liberal Religious Congress.

M. G. BOTHWELL.

Johnstown, Wyoming.

A Letter from Japan.

Empire of Japan, Island of Shikoku, Province of Awa. O Tera Mura (Great Temple Village), 2 March, '94.

EDITOR UNITY:—It would be a rude awakening for some of the subscribers to missions in Asia, etc., could they, Asmodeus like, alight on some of the stations. There are some thirty to forty sects of Christians represented here, and many missionaries in the interior, away from supervision, isolated amongst natives. So far as I have been able to obtain information, through local native sources, the general opinion of the Japanese is that there is very little active work and the results very meagre. The missionaries in the interior are quite as safe as a resident in an English or American towns, live in com-

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In certain large towns I can name there are stations, two, three and more separate dwellings, not always close together, very nice residences, but no meeting-house or place of worship, some obscure native building being the temporary (and trumpery) substitute.

There is an old joke about Shanghai of old times, say thirty years ago. Certain missionaries wrote to the society that employed them, that "they had erected a house of prayer, etc.," and "with the few remaining bricks, built themselves an humble dwelling." A cruel "correspondent" of a home paper who read this account in the printed report, took the trouble to have photos, to scale and measurements, taken, and sent them to "the enemy," and the result of the publication was that the "Mission Church" was nick-named the "Dog Kennel." As a matter of fact the houses were very superior and the chapel exceedingly small.

Self interest, the prospect of obtaining gratuitous, or, at least, cheap instruction, the hope of some pecuniary benefit, the off chance of being employed, and of course paid, to help in the work, or appointed to an outstation or branch, with a house and salary, such are the inducements that attract the natives. A few wish to be conspicuous or vainly desire to appear more "up to date" on foreign models.

A very few think Christianity the cause of American and European superiority, and herefore try to imitate. At present, the young people who attend school take little interest in religion, of any creed. In Buddhism there is a reaction, the laity pressing upon the clergy, who feel the effects of the growing power, the superior education and independence of the people. Education is being forced on the young priests and aspirants for sacerdotal place.

I very frequently hear the Japanese mention Unitarianism and am often questioned as to it and Christianity. The Japanese do not "take to" the Old Testament, especially Genesis, etc., nor can they see the reason of the atonement, the sacrament, and its sanguinary and cruel ideas.

Free thought and anti-Christian publications abound in the native current literature, and there are some very smart and fluent Japanese anti-Christian lecturers at work.

With compliments, yours truly,
C. PFOUNDEN.

A Word from Wolkonsky.

The following extract from a letter received from Prince Wolkonsky will be read with interest by the many friends who remember with so much pleasure the gentle and genial Russian who added so much to the power of the Parliament of Religion:

We traveled with Dharmapala from Singapore to Ceylon. In Colombo he took me to a meeting in the Buddhist temple, and being asked to say something, I said the "carrot story," which an interpreter translated into Singalese. * * * I hope Chicago has recovered from the terrible misfortune that has overtaken the poor White City. Dear great Chicago, that so many of us have reviled while we were there,—now I always go back to it, and the farther I go the closer the Chicago remembrances follow me, showing how much all of us have learned and acquired and how much we owe to all of you. It was grand indeed to have blown up the spiritual activity of the human soul to such a degree of intensity in a place where the materialistic tendencies threaten to become so absorbing. But the greater the difficulties to overcome the more triumphant the victory. * * *

Please give my regards to many friends.

WOLKONSKY.

Calcutta, March 27, 1894.

Religious Persecution.

W. B. Capps, a quiet, orderly citizen living near Dresden, Tenn., is being made the victim of what appears to be a case of religious persecution, the only charge against him being that he performed some work on the first day of the week. Mr. Capps was arrested June 8, 1893, and at his trial before the circuit court of Weakley County, June 27, 1893, he was fined \$10 and costs, amounting in all to \$51.80. His case was appealed to the supreme court of Tennessee, which affirmed the judgment of the lower court May 24, 1894, at Jackson, fixing the costs at \$58.65, making as a grand total the sum of \$110.45, to be served out at the paltry rate of 25 cents a day. This will necessitate the confinement of the prisoner 442 days, or one year and nearly three months.

Mr. Capps has a wife 24 years of age, and 4 children, the eldest being only 6 years old, and one of them sick at the time of its father's imprisonment. His family is left all alone in the woods a quarter of a mile from any house. He is a poor man and unable to support his family during his confinement. He does not deny working on Sunday, but did so because he had rested the day before, according to the Bible; because he recognized his God-given right to labor six days in the week, beginning on the first, as did his Creator; and because in acceding to the demands of the state to rest on Sunday he would be denying his Lord. Hence he refuses to pay the fine and costs, regarding them unjust, since the state is attempting to enforce upon him a dogma of religion, with which it can of right have nothing whatever to do. Therefore he has gone to jail, though a physician stated that he would never live in that unhealthy place the time required by the enormity of the state's assessment.

Polygamy in Persia.

It was not the Koran which instituted polygamy, and the kings of Persia, with their vast harems merely practiced on a scale suited to their rank a connubial system established by their ancestors—the early patriarchs. At the outset the women were not kept in seclusion, nor are they now among those Persians who are still nomads. But the kings, in order to exhibit greater state and preserve a pure lineage, introduced the custom of carefully guarding their wives and concubines, and keeping them from the public eye. The custom extended to the nobles, and was gradually adopted by all classes except the nomads. But of course it is impossible for anyone but the sovereign to entirely seclude his wives, hence the Persian women have liberty to go abroad, but they must be closely veiled, and no man can enter the quarter of a dwelling devoted to them except the husband and the sons. It is evident that these essential traits of Persian life are directly evolved from the early patriarchal system, while the elaborate ceremonial etiquette, which is universally practiced in Persia, is borrowed from the extreme ceremonies which protect approach to the sovereign, and make his person and power more august and terrible in the eyes of the people. In like manner, it is precisely by strictly maintaining a graded scale of etiquette that men in different social grades protect themselves in a country where all are equally the slaves of the sovereign. All these apparently absurd social rules, which so often arouse the derision of Europeans, have their basis therefore in utility. When the necessity for them ceases with changing conditions, this elaborate social system of Persia will pass away, exactly as dueling, or as the too ready resort to arms for resenting affronts will wholly disappear from the South when it is found that society is sufficiently well organized and compact to give a man other and more rational means for avoiding affront or aggression.

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The immediate effect arising from the possession of beasts of burden is greatly to enlarge the scope and educative value of human labor. A primitive agriculture, sufficient to provide for the needs of a people, can be carried on by man's labor alone, though the resulting food supply has generally to be supplemented by the chase. Rarely, if ever, are the products of the soil thus won sufficient in quantity to be made the basis of any commerce. Such conveyance as is necessary among the people who are served by their own hands alone, has to be accomplished by boat transportation or by the backs of men. The immediate effect of using beasts of burden is the introduction of some kind of plough, which spares the labor of men in delving the ground, and in the use of pack animals, which, employed in the manner of caravans, greatly promote the extension of trade. A great range of secondary influences is found in the development of the arts of war, by which people who have become provided with pack or saddle animals are able to prevail over their savage neighbors, and thus to extend the realm of a nascent civilization. Yet another influence, arising from the domestication of large beasts, arises from the fact that these creatures are important store-houses of food; their flesh spares men the labor of the chase, and so promotes those regularities of employment which lead men into civilized ways of life. In fact, by making these creatures captive, men unintentionally subjugated themselves from their ancient savagery. They were led into systematic and forethoughtful courses, and thus found a training which they could in no other way have secured.—From "Beasts of Burden," by Prof. N. S. SHALER, in the July *Scribner*.

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The bracketed words in the list below indicate the special fellowship with which the societies have been identified; but for all local, ethical and spiritual purposes the words are growing less and less in importance, when used to differentiate the one from the other. The pastors and societies named below have a growing sense of community of work and interest, viz.: The liberation of the human mind from superstition and bigotry, the consecration of the life that now is, and the ennobling of our city, our country and the world.

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CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street. M. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenaeum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johannot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place.

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